THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed*" (PS. 37 : 1-3).

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THE TRUE GOD.

"FEAR God, and give glory to him; * * * and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 7).

The foundation of any religion is the God around which it centers. If the conception of God is false, the resulting religion cannot be true. Our Lord Jesus realized the importance of our having a correct knowledge of the Founder of the Church. He said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). The Father also commanded Israel, saying, "Thou shalt have no other gods before me," and follows that command with a Divine threat. Practically every man of God whose testimony we have, has tried to impress this idea upon man, viz.: there can be only one true God. Such persons realize that the gospel of Christ is powerless to save unto life eternal if taught under a false system, no matter how divine it may appear. Lucifer knows that Christ's gospel is not understood by the converted Hindoo woman who still offers her babe as a sacrifice to the crocodiles; neither can it be understood by Christianity if the sincere prayers and sacrifices of that great body are being offered to a God fundamentally as false as the god which the Hindoo woman worships. If the world is worshiping a false god, Satan is succeeding in thwarting the purposes of the gospel of Him whose arch enemy he is.

Suppose this pointed question should be put to various Christian societies: "What is the nature of God, the Father, whom mankind was taught to worship?" Catholicism would answer, "God

is a Spirit * * * who has neither body, nor figure, nor color, and who cannot fall under the senses," etc. (Catechism of Catholic Church, Rev. P. Collett, Montreal).

The answer of the Church of England would come from its Prayer Book, Article I.: "There is but one living and true God, everlasting, without body, parts or passions," etc.

The Methodist Church would tell us, "There is but one true and living God * * * without body or parts, of infinite power, wisdom and goodness," etc. (Methodist Discipline. Published in Toronto, 1886.)

The Presbyterian Confession of Faith (Chap. 2, Art. I.) would give us to understand that "There is but one only living and true God * * * (who is) a most pure Spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible," and so on. And thus the answer would come in like substance from practically all of the numerous, different Christian sects, namely: that "our Father," whom Christ taught mankind to worship, is a God of Spirit, without body, parts or passions; furthermore, that this immaterial God of Spirit is a something capable of filling everything, from the smallest part of a man's heart to the immensity of space itself. By this "incomprehensible, immaterial omnipresence," we are told, worlds were created; and all things pertaining thereto are kept in order by the "infinite power, wisdom and goodness of this immutable All-in-All."

These attempted explanations of the nature of God sound all right to the person who has been born and raised in the respective sects which hold such opinions of Him; but so did the "flat world" theories sound all right to the unphilosophical people of the days of Columbus, until investigation and reason proved them utterly false.

Will the "creed god" of Christianity stand the test of reason and scripture? In all the experience of humanity there is not one example of anything being produced by any all-pervading spirit of immateriality, which can not exist. From which part of the world comes the evidence of pure space planning and building a house, a railroad, or a phonograph?—let alone a human being or a solar system? If this All-in-All is universally existent, and so dwells in every part of a man's heart, can a man be held responsible for evil acts done, since the universal God must also fill his brain, and therefore be the author of evil as well as good? What possible purpose could this god, without body, parts or passions have in creating this world or system? How can man establish his relation with such a god? or why can man hope for eternal life if he is no nearer God than the other orders of His creation? What would persuade such an "Essence" to answer a human prayer ascending from a costly pulpit rather than answer the appetite call of a hungry wolf? Surely it will take a life of eternal duration to answer philosophically some of these "Material 'Mor-

mon'" questions from the standpoint that God is a bodiless, partless and passionless Being, or an immateriality.

"Mormonism" worships a personal God with body, parts and passions. In the face of all Christianity our Prophet tells us "The Father has a body of flesh and bones as tangible as man's." If the truth of this belief can be proved from scripture (the only witness Christianity has of God in any form), can we not at least think Paul's plea to let God be true though it makes every man a liar, is reasonable, even though God's truth comes from that world-hated system of religious principles called "Mormonism."

Consider the following scriptural passage, "And God said, Let us make man in our image, after our likeness: * * * So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26, 27). Without the application of "Christian philosophy" the meaning of that passage does not point to a bodiless and partless God. Again, Paul tells us Jesus Christ is "the brightness of His (the Father's) glory, and the express image of his (the Father's) person" (Heb. 1:3). Our Savior, after His resurrection, demonstrated to His apostles that He had a tangible body of flesh and bone by letting them examine His hands and feet (Luke 24:39); and by partaking of food in their presence (Luke 24:41-44). Later, Christ, with His immortalized body was seen standing on the right hand of God, the Father (Acts 7:55). Does the philosophy seem reasonable that teaches in substance that God the Son, with a tangible body, was standing upon the right hand of God the Father—His express image—though the latter is claimed to be an unbounded essence of Spirit without body or parts? John 4:24, is sometimes quoted in attempts to prove the "immaterial" God doctrine. "God is a Spirit," yet that in no way says God has no body, parts or passions. St. John 4:16, tell us that "God is love." Surely God is more than a mere passion of the mind. Again, "God is light" (I. John 1:5), and shall we conclude that He is mere cosmic light? No. God is a Spirit, clothed with an immortal body.

Moses tells us he talked with God "face to face, as a man speaketh unto his friend" (Ex. 33:11). Again, seventy elders and others saw God, others heard Him speak and saw that He has a body of parts. Is it possible the unchangeable God of Israel could have lost His body, parts and passions in the last eighteen hundred years?

The base of any religion is the God around which it centers. If the conception of God be false, the resulting religion cannot be true. The Revelator John foretells the coming of an angel in the latter days to call mankind to the worship of the true God (Rev. 14:7). Our Father does not send angels upon purposeless missions, and the necessity for such special angelic ministration is very evident when we think of how far the Christian sects of these times have departed from some of the plainest and most important doc-

trines which form the foundation of God's plan for the salvation of mankind, and among their errors may be classed as one of much harm their view of the nature of God, whom to know aright is life eternal.

Hanley. FRANK H. EASTMOND.

LIBERTY AND SERVICE.

THIS life is a continual round of uncertain events. Were we to know specifically what to-morrow will bring forth, much pain and sorrow would naturally be averted. As it is, we exercise our fallible judgment with child-like curiosity in an endeavor to unravel the vague uncertainties of the hidden future. But that future soon merges into the present, and the perplexing uncertainties of "then," fade into oblivion before the certainties of "now." The future is merely the "rainy day" for which we all try to prepare. The opportunities of the future are unreal; they are mythical births which grow out of an imaginative mind. The present is full of opportunities; real, not imaginary, and within the reach of all.

"There is no to-morrow, but only to-day." So writes the author of the well-known hymn. Our characters are built, our intellects are developed, our lives are moulded by the deeds of to-day. The work put off until some future time that may never come, will avail the dreamer nothing. The time to build character, the time to develop intellect, the time to shape destiny is now—at the present time. Let us, therefore, consider some of the possibilities within our reach, whereby we can develop our own individuality, and be a blessing to those around us.

The Christian life is, or should be, a life of freedom. Christ died to make men free. Death, the last enemy to be put under the feet of a Redeeming Conqueror, no longer holds man captive. Death has long since lost its sting; long has it ceased to reign triumphant. Leading this "captivity captive," the Son of Man opened up the gloomy grave and made it possible for man to walk forth, freed from the fetters of pain and death.

Closely allied to this doctrine of freedom is the doctrine of service. "Love thy neighbor as thyself" was a divine injunction of the Savior. This involves one of the strongest tests of the true Christian life. Christ set a most excellent example for us in His entire earth-life. His was a mission of love. He loved publicans and sinners more than He loved Himself, else how could He have died for them? Since all mankind do not grasp the full opportunities afforded by the freedom of Christianity, we can do much to uplift them and serve them as Christ would have us do.

Hourly, daily, weekly we are letting opportunities slip by, wherein we could have been of much service to those about us by

offering a cheery word or pleasing smile. Ofttimes we are confronted with opportunities to do our share toward alleviating the distress and sorrow of a less fortunate brother. Constantly we are permitting golden opportunities to glide quietly by, wherein we might have sown a gospel truth, or comforted a saddened heart, or even gleaned a grain of truth for our own edification.

We all enjoy freedom, but freedom becomes greater and more beautiful if linked with service to our fellowmen. Paul's inspiring psalm of love in his letter to the Corinthians does not imply a mere giving of alms only; but it implies also other services to those about us. It implies a love for them equal to self-love, if not greater. This kind of service in no way interferes with our freedom, for it is the out-growth of the natural heart softened by the example which Jesus set in serving all men. Honest and sincere service never wears an unbecoming aspect. This world is made up of servants. The one whom we serve in our daily avocation in life, is also a servant. Our greatest aim, however, should be to serve Christ indirectly by serving His children directly. Rendering a service is somewhat like the giving of knowledge. In doing a brotherly kindness for some one in need, we do not lose anything; we are raising the standard of our individual influence and character.

In the eighth chapter of Paul's first message to the Corinthians, he warns those who enjoyed the full freedom of Christ to do service to their weaker brethren who had not yet outgrown their Jewish prejudices. The question in hand was concerning "meats offered to idols." The explicit word sent out from Jerusalem by the apostles there assembled, was to the effect that the saints "abstain from meats offered to idols" (Acts 15:29). But Paul told a different story. He had once been a most orthodox Jew; he was now an ardent Christian. "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in this world," writes Paul. Why should we abstain from eating meat that has been offered to an object that has no just claim upon the reverence of the people? This was some of the liberty which a knowledge of Christ had imparted to Paul and some of the stronger brethren. But this liberty involved service. "Take heed," says Paul, "lest by any means this liberty of yours become a stumbling block to them that are weak." The weaker brethren still felt that it was sinful to eat meat that had been offered to idols, and when they saw the stronger saints partaking of it their conscience was wounded. This was not the kind of service which should have been linked with their liberty. To wound a brother's conscience was a direct sin against the individual, and an indirect sin against Christ. "Wherefore," says Paul, "if meat make my brother to offend, I will not eat flesh while the world standeth, lest I make my brother to offend." This is an example of Christian service. To sacrifice our liberty

and rights rather than to offend a weaker brother's conscience, is one phase of the charity and service which Paul so beautifully portrays in I. Corinthians, thirteenth chapter.

There are doubtless many of the Latter-day Saints to-day who have not yet rid themselves entirely of their sectarian ways and ideas. By being considerate of these saints, and by endeavoring to give them more light and, consequently, more freedom and liberty, we will be doing them service and we will be serving God. By extending their liberty, we are in a small measure, extending the liberty of the world. The sole purpose of Christianity is to liberate the world from the fetters of ignorance, superstition, darkness and wickedness. This can only be accomplished by the free exercise of our liberty, and by devoting our talents to the service of others in an attempt to enlighten them with the life-giving principles of the gospel of Christ.

Accrington. CLYDE C. EDMONDS.

LIGHT OF TRUTH ON "MORMONS."

[WE are indebted to *Liahona the Elders' Journal* for the following spicy reading.—ED.]

The *Toronto Star* gives space to the following pertinent article, giving the truth about the "Mormons" in Canada. What is true of them is true of every "Mormon" community. They regulate their lives so that there is no need for police regulation. This we say advisedly where the community is wholly "Mormon":

"There is a certain class of people who are continually finding fault with the religion or the politics or the habits or the appearance of their neighbors. Mister J. G. Shearer sounds the loud timbrel (I mean tocsin) in the last Presbyterian assembly that the 'same old "Mormonism" is rampant in Alberta. Beware!'

"Let me see. Can this be the same old 'Mormonism' that built and occupies the only temperance town in the Dominion of Canada? Not a temperance town like Cobalt or Galt or Porcupine or Owen Sound—towns where anybody and everybody can get all the booze they want, if they have the price—this 'Mormon' town is a temperance town in thought, word, and deed, so to speak. There is a large hotel in the town for the comfort of travelers and visitors. The proprietor was told he could get a licence if he wished. He refused it. He would get no custom from the 'Mormon' population, and it would only invite the visits of undesirable Gentiles. This is a fact! But this heathen city, which riles up the Ministerial Associations all over the country, is unique in other ways. It is the only town in the Dominion of Canada that has no lock-up or jail, and does not maintain a police force, for there are no disorderly houses

"When the preachers down here in Ontario, for instance, can close up one little old cock-robin saloon without an appeal to Cæsar, and without tearing the whole community up the back for six months, it will be time for them to point the finger of scorn at the only real temperance town in Canada.

"When they can close up the dinky old Farmer's hotel without making half the population fly at the throats of the other half, they can hiss at the only town in this great Confederation where you can't now, and you never could, and I venture to say you never will, get a drop of intoxicating liquor to save your life, even if your tongue was hanging out so far that you could step on it.

"When these people who are so indignant with our 'Mormon' fellow-citizens can open a hotel and run it six weeks before it degenerates into a blind pig and the whole shooting-match is on the pork, they can shoot out their lips at the only municipality from Halifax to Vancouver where they never hold police courts, where young women and youths in their teens are not publicly tried for drunkenness and kindred offenses.

"Mister Shearer hints darkly at something he could tell, but doesn't like to. I don't know what he knows about these 'Mormons,' but just now, when local option campaigns are raging all around us, he might admit that the 'Mormons' have built the only town in Canada where they don't have to pass a local option law to do away with the license.

"If this 'Mormon' town has its vices; well, some of our cities have a few, but—

"Tell it not in Gath; publish it not in Askelon!"—*The Khan.*

"ONE instance that God permitted to be written in the Nephite record is full of encouragement and cause for mighty faith. Two thousand young Lamanites said to the Prophet-warrior, their leader Helaman: "Father, lead us into battle, to battle for the liberty of the people." And they said, "Our mothers told us that if we did not doubt God that He would deliver us." Helaman said these boys were very young, but he said that they fought as with the strength of God, with miraculous strength and mighty power. And those young men said they doubted not but that their mothers knew that which they taught them. If the teachers in the Sunday Schools shall continue to teach the scholars that which they know, and only that which they do know, the youth of Israel, for the faith of their fathers and their mothers, for righteousness, will all battle as with the strength of God."—*Juvenile Instructor.*

NEVER despise humble services; when large ships run aground, little boats may pull them off.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 26, 1913.

EDITORIAL.

WHAT DOES YOUR RELIGION COST YOU?

In this world shams and deceits abound. Impostures entrap the simple minded, and the unsophisticated are deceived by the glitter of brass, which they mistake for the hue of gold. Multitudes follow blindly after leaders who wield their sway by the sacrifice of their honor to the whims and caprices of the populace. Falsehood often takes on the guise of truth, and Satan clothes himself in vestures of light. What seems to be often is not, and what is not seems to be. So little does the world appreciate righteousness, that its chiefest apostles have been put to death, and the embodiment of Divine truth crucified. A mirage of righteousness passes for true godliness, and the loud "Amen" of the hypocrite for devotion to God and His cause. Persecution of a brother is mistaken for righteous zeal, and the fury of mobs aroused for Christ's sake, and the salvation of men, as they say. The wreckers of souls burn false lights along the rocky shores of life, and every mariner who sails these seas needs a light and a compass which will be safe and sure. From the dead no one comes to tell us whether the guides by which he steered his course in life were true or false—whether the lights he followed were will-o'-the-wisps that lured him to destruction, or were Divine truths which beaconed him to the haven of eternal rest and happiness.

The confused clamor of a Wall Street stock market are duplicated in the religious world by men who have religions stocks to sell—stocks, mind you, too, that have mightily depreciated in value of late years—each one claiming that what he offers is the best on the religious market, and will pay the purchaser the highest dividend. Many want to invest, and some prefer this kind, and some that, for no other reason than that they have long been listed, or are a popular investment. Others take the shares they do simply because their fathers would risk no other kind, and so each investor buys according to his preferences, and, of course, must expect to realize exactly the same dividends that previous or contemporaneous holders of the respective stocks have pocketed or will obtain.

All counterfeits—all religious stocks which are not genuinely Christian, can be had for less money—for less sacrifice—than the article which is countersigned by the Almighty. It costs but little, comparatively, to make counterfeit gold, and it can be sold with

profit at a low figure, and, consequently, be bought for less than the genuine metal will cost you, if you purchase it. To print a counterfeit bill is not expensive; but it has taken much time and labor to accumulate the money and establish the credit which backs up a genuine bill and makes it worth its face—makes it worth that without any discount whatsoever—and its face value is what you will have to pay for it in coin of the realm, or in service, if you get it; but the counterfeit can be sold at a discount from the price of the other without loss, and you can buy such bills at a small percentage of their apparent value.

One manufacturer puts on the market a machine which he sells at the lowest price possible consistent with the cost and the quality of the materials used in its construction, and the high order of workmanship. Another manufacturer offers for sale a machine of a like pattern, indeed, so near resembling the other that without close examination the difference can not be detected—in appearance to the average purchaser it is just the same—but he is offering his machine for considerably less than the other maker can afford, and so the multitude buy the cheaper article, without a suspicion of the real reason why they get it at a low price, namely: the material or workmanship, or both, are inferior.

Here, again, we have an honest clothier who disdains to cheat his patrons in any manner, and the price which he asks for a suit of his making seems high, though it be of guaranteed quality, and those who patronize him are but few. Another clothier who does business along side of his shop keeps goods of an inferior grade, some of quite a "shoddy" quality, and he will sell you a suit, cut and fitted to your measure, for a small price, guaranteeing at the same time that your garments will have a fair and fashionable appearance; and this man's business thrives.

A dealer in musical instruments will demand such a high price for a genuine "Stradivarius" violin, that none but the rich can afford to buy. But just step around the corner, however, to the rooms where another dealer, not over scrupulous, carries on the same kind of business, and you can buy an alleged instrument of genuine "Stradivarius" make at a modest price. It is, of course, not genuine; but, if your conscience is none too tender, it may be passed among your friends as one of his manufacture. All violins of any particular kind look much alike, and yours will be admired by most people in their ignorance of the facts, just as much as if it was a genuine "Strad." Not many people can distinguish the difference between the quality of the music which it will deliver and that given by one of more modern make and inferior properties. The price paid for the "treasure," however, must be kept a chained secret, for as certainly as it gets loose there will a "dead give away" respecting the virtue of your "fiddle" as a genuine "Strad." None of that make can be bought at a low figure, you know.

There can be no question as to why it is that one manufacturer, in the illustrative examples just given, can offer his wares at a lower price than the other can possibly afford. We all know that a cheaper quality of material or of workmanship, etc., has been put into the one than in the other, and it is unnecessary to say that a man who buys his goods at a cheap rate is simply getting those grades which are cheap and shoddy or counterfeit. It is not necessary that there should not be exceptions to this rule in order that the illustrations given above shall consistently serve our purpose in further remarks. Exceptions, we are told, prove the rule.

Now, it has passed into an aphoristic form of expression that a religion is worth what it costs its possessor, and no more. If one, then, has a religion which he lives at the price of but little inconvenience or expense or sacrifice to himself, he has one of the cheap kinds, it is of a low grade—as an investment in religious stocks the price is too nominal to be accepted as an equivalent for a genuine issue from the Almighty. There is no doubt about that, and if anything is paid for such a religion the price is high. If a man does not have a religion which requires much sacrifice, much self-denial on his part, he still has one of the shoddy or inferior grades. It comes comparatively cheap because the best materials and workmanship have not been put into it. If a man does not have a religion which requires him to live it at the sacrifice, if necessary, of everything which the natural man holds dear in this life, there is still some poor material in it. If it does not require him to live it though his reputation be assailed, though he be counted as the filth and the off-scouring of the world, and worthy only to bear its enmity, to endure its scoffings, insults, and the injuries of mobocratic violence, the curses of the depraved, the slights of society and former friends, the sneers of the hypocrite, the jibes of the rabble, the jeers and mockings of the multitude, the taunts of fools—in a word, lay upon the altar of his religion his ALL in willing sacrifice, he has a religion for which he is paying less than what the Almighty demands for that which Jesus Christ brought to earth for mankind to practice, and it can not be the genuine article bearing the stamp of Divinity. The price which Jesus paid for His religion was not measurable in temporalities. His glory, reputation, dignity, His life, His ALL, was the price demanded, and He paid it. If we want to get the kind which glorified Him, we will have to pay a correspondingly high price for it. Only a religion of this grade—one that men can buy only in exchange for all that they have, and are, and expect to be, is fashionable or popular in heaven or with the Lord. Cheap religions do not bear the stamp of the Almighty, and such never have been lived by the men whom God has honored. Abraham shows us that he was practicing one of the first grade when he left all that he had in the country of his nativity, and went forth into a foreign land, not

knowing whither he was directing his steps, nor what was to befall him. When he dwelt in tents in a strange land—when he offered his son to God as a sacrifice, he was paying the price that was demanded of him for his religion. The religion which Moses practiced was purchased at the price of a renunciation of the dignities and allurements of royalty as the son of Pharaoh's daughter at the court of the king of Egypt. His religion was bought in exchange for the "reproach of Christ," the wrath of the king, and a share in the afflictions which fell upon God's people. The price came high, but he paid it.

The price which Shadrach, Meshach, and Abed-nego had to offer God for their religion was the fury of the king of Babylon, and to be cast bound into a fiery furnace. But these men felt that it was worth it—goods of first quality—and they paid the price; and can we forget that for their first grade religion "Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11: 36-38).

The price demanded in all these cases seems sufficient to appall the stoutest heart, but these old worthies paid it. They were living the religion which Jesus Christ, or Jehovah, brought to earth for men to practice—the same kind that He Himself lived. Stephen kept firm hold on his though at the price of his life, and so have thousands upon thousands of the saints of God.

But it may be urged that these examples are exceptions, and so can not be regarded in any other light than as merely showing what SOME of the saints have been made to pay for a first-class grade of Christianity. As to this objection it really amounts to nothing, since the word of God shows us plainly that every saint, every elect child of God is expected to hold himself ready to pay the extreme price of life and all else when they are demanded in exchange for the love of God—the fellowship of the saints—for a Christianity for which the Almighty quotes rates to intending purchasers and actual holders. Here are His offers: "Behold, I send you forth as sheep in the midst of wolves: * * * But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. * * * And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death, and ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: * * * If they have called the master of the house Beelzebub, how much more shall

they call them of his household? * * * Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10: 16-39). "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. * * * But all these things will they do unto you for my name's sake, because they know not him that sent me" (John 15: 18-21). In these same verses Jesus warns His followers that "the servant is not greater than his lord," and adds that "If they have persecuted me, they will also persecute you."

Thus neither from the sufferings endured by the great Founder of true religion—the Lord Jesus Christ—nor from those which the saints of God have experienced in every age of the world, nor from the warnings of holy writ, can we find any ground whatever upon which to base an opinion, or found a hope, that the possessor of a first-class grade of Christianity has a legal title to it without offering in exchange for it everything which he possesses, life itself, if required, not excepted.

When, therefore, we find a religion which is professed as a fashionable something, as one which does not require the offering of all things in exchange for it, when the scoffs and scornings of the world need not be endured for it, when the relentless anger of mankind in general is not excited against it, when brute violence is not enlisted to crush it; when we have religious stocks into which men have written terms to suit the demands of purchasers; when the terms in the bonds or stocks differ to different buyers, we know assuredly that the religion is of a cheap grade, the material is poor, the workmanship defective—that the bonds are worthless—are counterfeits. They are not approved or countersigned by the Almighty; for He has never passed any cheap grade work out of His hands.

T. W. B.

"I DIDN'T say a single word," said Annie Barron to her mother, who was reproving her for her unamiable temper.

"I know you didn't, Annie; but your face talked."

What volumes our faces say! Some speak of love and kindness, some of anger and hatred, others of pride and rebellion, and others still of selfishness. We can't help our faces talking; but we can make them say pleasant things.—SELECTED.

MISSIONS AND SECTS.

WITH some eighteen or twenty different denominations at work in a single city in Japan, with fourteen different kinds of Presbyterians trying to convert the heathen in India, with seven distinct missionary societies in Calcutta, and with the heathen mocking at the divisions and strifes of Christendom; and with Christian people at home not only maintaining the hereditary sectarianisms that have come down to them from a former generation, but requiring their missionaries in heathen lands, and on virgin soil, to maintain the same senseless separations as a condition of receiving support from them, it is not easy to see how such instruments are to carry the gospel of the kingdom of God to the seven hundred millions of people who have never heard that Christ has died to save a sinner.

The existing divisions among Christians as exhibited in mission fields, have perplexed the minds of the heathen, and increased their difficulties in understanding the gospel, repelled many from embracing Christianity, and also furnished points of attack against which they hurl their sharpest darts. Not only Mohammedans, and Hindoos, but native Christians see no sense in the conflicting systems of church government which are set up to rend and divide the flock of God. In nearly all the great centers of population in heathen lands there are numerous separate and expensive stations for foreign and native mission agents, while there are places where millions of people are without the privilege of hearing the gospel of Christ at all.

Says Mr, Bradbury, for thirty-four years a missionary in India, "The sectarian spirit deadens and blights everything on which it breathes." But it is impossible to unite the missionaries in heathen lands, while those who support them at home demand that they shall maintain their sectarian lines and make converts to their particular sects.

The *Indian Baptist* holds that the union of Christians in India will never be brought about until the denominations represented by the numerous missionary agencies *cease to form their converts into churches*, and are content to leave them with Christ. "Let converts form their own churches. Until this is done, Christianity in India, with its opposing factions, its jealousies, its natural traducings, and its unscrupulous rivalries, will be an unsafe mystery to earnest-minded heathen men."

Says Mr. Bradbury, "The union of missionary societies must be preceded by a closer union than exists at present between the respective branches of the Church, by a greater readiness to allow *zeal for the denomination to give place to zeal for Christ.*" And a greater than he has said, "Neither pray I for these alone, but for them also that believe in me through their word that *they may all be one*, even as Thou, Father, art in me and I in thee, that

they may be one in us, *that the world may believe that thou hast sent me.*"——*The Christian* (Non-"Mormon," American.)

FROM THE MISSION FIELD.

Arrivals.—The following missionaries arrived for the Swiss and German mission, June 25th, 1913, per s.s. *Campania*: Daniel Y. Spencer and Curtis B. Hawley, Jr. Both of these elders are from Salt Lake City, Utah, and they continued their journey almost immediately for the field of their labor.

Branch Conference—On Sunday, June 8th, 1913, two sessions of branch conference were held in the Morley branch (Leeds conference). President Melvin J. Benson, Elders R. R. Cordner, J. T. Crook, E. E. Pinckney and Gus Dyer were the speakers. The congregation was small owing to Morley's being the youngest branch in the conference, but a good spirit prevails among the members there, and the prospects for a prosperous future are bright.

District Meeting.—Two well-attended sessions of district meeting were held in Middlesborough branch (Newcastle conference), on June 15th, 1913. There were present, President Cyril Duffin, six elders and one lady missionary, besides a number of saints and friends from several neighboring towns. The first session commenced at 2:30 p.m. After President Duffin's opening remarks, the general and local authorities of the Church were unanimously sustained. The speakers who then followed were Elders David A. Robison and Francis Simpson. Their remarks related to the work of the Latter-day Saints as a means for the uplifting of mankind; and the deadness of faith without works. The evening session began at 6:30. The speakers were President Cyril Duffin, Elders Leonard M. Haynie and Amos Belnap. Sister Rachael Duffin also addressed the congregation. The subjects treated upon were the benefits which we derive from present-day revelations from God; the evidences of the general apostasy from the Church of Christ; the need there is for independent thinking on the part of the people, and for men and women with courage to bear testimony to the truth of the latter-day work of God. During the morning session a solo was well rendered by Sister Lizzie Ridge, and at the evening meeting a like service was performed by Sister Edith Trowe. A rousing street meeting was held immediately after the closing session.

Farewell Socials.—A farewell social was held in the Blyth branch (Newcastle conference), on the evening of June 10th, 1913, in honor of Sister Mary Smith and children, who are emigrating to Zion.

An excellent program was rendered, and many presents were given to the departing saints. They will be met by the husband and father, Mr. John Smith, at their journey's end, he having left for for America last March.

A very successful farewell social was held at 106 Ann Street, Princess Buildings, Belfast (Irish conference), Friday, June 13th, 1913, in honor of President S. H. Cornaby and Elder H. L. Sterling, who are returning to their homes in Zion; and Brother William Harten and Sister Jennie Harten who are emigrating to Zion, and Brother Thomas Walker, who is emigrating to South Africa. A splendid program was well rendered, after which the Relief Society sisters furnished refreshments. The departing elders were presented with suitable presents as tokens of love and esteem.

At the home of Brother Henry Eccles, Oswaldtwistle, Accrington branch (Liverpool conference), a farewell social was given in honor of Brother John Crow, who is leaving for America. After an interesting program, a suitable gift was presented to the departing brother by the saints and friends of the branch.

Baptisms.—On Monday, June 2nd, 1913, a baptismal service was held at Lancaster (Liverpool conference), when four souls were added to the Church. Elder John F. Gunn, Jr., officiated.

On Tuesday, June 10th, 1913, at Horwich (Liverpool conference), two souls were admitted into the fold of Christ by baptism. President William H. Stayner officiated.

On Thursday, June 12th, 1913, at St. Helens (Liverpool conference), one soul united with the Church by baptism. President William H. Stayner officiated.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Sunday, June 15th, 1913, when five souls were added to the fold of Christ. Elders James B. Gray, Grover P. Greaves, George A. Clark and W. A. Noble officiated.

On Thursday, June 19th, 1913, at Seaforth Sands (Liverpool branch), four souls were admitted into the Church by baptism. Elder Charles R. Wing officiated.

A baptismal service was held at the Feversham Baths, Bradford (Leeds conference), June 21st, 1913. Fifteen souls were added to the Church of Christ, making a total of thirty-three baptised since January 1st, 1913. Elders Melvin J. Benson, J. Leslie Herbert, Warren J. Lindsay and William D. Hoover officiated in the water.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XX.—DOCTRINAL DEVELOPMENT.

Textbook: One Hundred Years of Mormonism (Evans), pp. 305-310.

I. TEMPLE WORK.

1. Review. (a) The Kirtland temple. (b) Mission of Elijah.

2. The Nauvoo temple. (a) Time of building, place, size, cost, etc. (b) Description of.
3. Ordinances for dead. (a) Necessity for. (b) Nature of. (c) Importance of.
4. Joseph's interest in the subject at this time.

II. The Doctrine of Deity.

1. Review. (a) The first vision—facts learned. (b) Other visions on the subject of the Deity.
2. Advanced views concerning the Godhead.

III. The Doctrine of Man and of Heaven.

1. Ideas commonly held.
2. Ideas advanced by the Prophet. (a) Immortality—that is, eternity—of the soul. (b) Eternal progress. (c) Resurrection of man. (d) Man's abode hereafter.

Note: It is intended that the teacher shall, in this lesson, gather together, in as clear a form as possible, all the teachings of the Prophet Joseph about these three general subjects—salvation for the dead, the doctrine of Deity, and the doctrine of man. Some of the ideas are more or less scattered over the preceding history of the Church, and are to be collected under the heading "review." It was during the Nauvoo period of the Church that these doctrines took the shape which they have since continued to bear.

The teacher should be careful, however, not to permit the discussions of the class to go beyond the point of profit—which is to say, beyond the point where God has revealed Himself to man with definite information.

DIED.

Glass.—At Duffield, May 29th, 1913, William Henry Glass; born at Barnstal, Devonshire, England, May 18th, 1872; baptized by Elder Henry H. Blood, May 17th, 1902. He died a faithful member of the Church. President John F. Oleson, Elders E. A. Lemon and D. T. Murdock conducted the funeral service.

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